Rev. A. Alexander

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RELIGIOUS.

ORDINATION OF MISSIONARIES.

A London paper contains the following lively description of the Ordination of three young men, who are sent out to South Africa by the Protestants in France.—*Reli. Int.*

On Wednesday our *Missionary Meeting* was held at the church of St. Marie. It was opened by Mr. Grandpierre's report, giving an energetic and beautiful survey of missions all over the world, but especially of the progress made during the past year in France: eight more Branch Societies had been added, making in all above thirty, besides many Ladies' Societies. Even in some distant mountain villages little associations have been formed by women, for working for the missions. The state of the funds proved that the spirit of missions is increasing, there being an augmentation of 8,000 francs.—The ladies' sale at the new year brought 3,400 francs. He concluded with a very sweet address, which was received with great pleasure by all the assembly.

Mr. Martin of Bordeaux, Mr. Stapfer, and several others, spoke in an interesting manner, and finally, Rolland, one of the missionaries, made a most affecting speech. He expressed the joy himself and his brethren felt in the prospect of their departure, and then bade farewell. I never heard more simple eloquence, for it was the full effusion of a heart warmed with the love of Christ. The whole meeting was in tears; even the gentlemen on the platform were deeply affected, and I have no doubt it produced a salutary effect on all. The whole was concluded by a beautiful hymn (composed for the occasion by M. Juillerat, and sung by a choir) and prayer.

Saturday was destined for the ordination of the three missionaries. At first no hope was entertained of the approbation of the Consistory, but God, who is always better to his people than their unbelief dares to hope, inclined the hearts of this formidable body in their favor; and Mr. Marron himself undertook to obtain the church of St. Marie for the ceremony, and also offered the assistance of himself and his colleagues. At two o'clock the church was filled. Beneath the pulpit was placed a table, on which was laid the word of God; opposite to it sat the three young men, in the dress of ministers, and round sat the pastors, in their robes, and the members of the Convocation. Mr. Grandpierre ascended the pulpit and addressed his young friends from these words—"The love of Christ constraineth us." He seemed at first unable to master the powerful emotion he felt, but at length succeeded. He gave them most beautiful counsel, consolation and encouragement. He enumerated the peculiar trials to which, as missionaries, they would be exposed—the spiritual trials they would feel as Christians—the discouragements they must expect; but in all, he led them to repose on the love of Christ, as all-sufficient to strengthen them; and, finally, that the love of Christ could never fail. Their love to him might be feeble, his was powerful—their love was subject to changes and infirmities, his was eternal, and would accompany them beyond the grave. He then called upon them, in the face of the assembly, to state their voluntary desire to undertake the office of missionaries to the heathen; and Lemue, in the name of himself and his brethren, made a simple confession of their faith and willingness to leave all and follow Christ, that they might preach to the heathen the unsearchable riches of his glory. The three then knelt down, and Mr. G. P., in a solemn manner, asked them the usual questions, to which they answered by raising their hands. He advanced, and laying both his hands on Lemue, solemnly consecrated him in the name of the Father, Son, and Holy Ghost, to be set apart to preach the Gospel to the heathen. In like manner he did to the other two, concluding each consecration with these solemn words—"Puisse cette consecration etre ratifie dens leciel." He seemed so absorded by the deep feelings of his soul, as to be unable almost to give them utterance. The Holy Spirit was no doubt, present. I felt in my own heart—we all felt his powerful influence: a spiritual communication, for the time, seemed to exist between the church on earth and the church in heaven. The angels round the throne of God, who rejoice in the conversion of one sinner, seemed to look down with interest upon these three young Christians thus devoting themselves to the service of the Most High. All the pastors, in succession, laid their hands upon their heads; and some were deeply affected as they spoke a word of encouragement, or offered up a silent prayer in their behalf. A general feeling of deep emotion was felt by all: many wept aloud, and accompanied them with their blessing. At this moment a choir, composed, chiefly of the ladies of the missionary committee, and several gentlemen, sang the hymn,

"Divine Sauveur nous te prions pour eux."

Mr. Paulmier, of Rouen, prayed for them from the fulness of his Christian love, and they were pronounced to be, before the whole congregation, ministers of Christ, authorized to preach the eternal word of life. After the whole was concluded, the young missionaries arose from their knees, and Mr. Grandpierre came forward and embraced them with brotherly affection; the rest of the pastors, and all their friends, gave them likewise the kiss of peace, and welcomed them, with joy, as laborers in the vineyard of Christ.

On Sunday the pastors had a meeting at Mr. Luteroth's, after morning service, for the purpose of praying for the diffusion of light in France. I was told that the deep feeling excited amongst them was quite astonishing. On Monday they again met, and joined in prayer at Mr. F. Monod's. In the evening the usual monthly meeting was held in the Chapelle des Eroles, at the Oratoire, when the excitement was almost more powerful than on Saturday. "It is a night indeed much to be remembered," and it has left an indelible impression on the minds of many who were present. The crowd was immense, even the passage leading to the chapel, and the stairs, were thronged to suffocation; and numbers were compelled to remain at a distance too great to hear, but unable to retreat or advance. Bisseux, the youngest missionary, first spoke, and after him his two friends, all expressing, with great simplicity and feeling, their sorrow in bidding farewell to their country and friends, but the joy they also felt in commencing their labors, earnestly imploring the prayers of all the church of God in their behalf.—Mr. Wilks (who from illness had not been able to assist at any of the other meetings) then came forward, and addressing the three young men, said, "Yes, we do pray for you, the past attests we have prayed for you, the present scene attests we have prayed for you,—yes, before you thought of God, he had already given you to our prayers. I answer for myself, for my brethren, for this congregation, that we do pray for you. Am I justified in this promise? (Yes, yes, was the reply, from every part of the chapel.) You say you are filled with sorrow, and with joy in quitting us—so are we also—we feel a natural sorrow at parting—it is allowable. Paul also felt it when he said, 'What mean ye to weep, and to break my heart?'—But we feel a holy joy in sending you forth into the Lord's vineyard. In this place, where we have spent many delightful hours of prayer and praise together, we part. We have often experienced it to be the house of God—the gate of heaven; where can we better bid you adieu in this world, than at the gate of heaven? Soon, very soon, we shall have passed through that gate—we shall be on the other side. Oh, may we meet you there, surrounded by multitudes of heathen, who have been brought to the knowledge of God through your means. Many of our Committee, as young and strong as you, have already passed that barrier, and many of us, still living, can never expect to see your faces again, even should you return. We commit you, then, dearly beloved brethren, to the care and guidance of the Saviour who died for you. Rest in his love; for he will never fail you. By his grace you have been enabled to quit father and mother, country and friends, for his sake; and will he then forsake you? Oh, he will be more to you than all you have left behind. Go, then, in the strength of the Lord, and in the power of his might, Go, and tell the descendants of those Protestants who were compelled to abandon their country for the sake of their religion, that upon the very spot where their fathers suffered under the iron rod of tyranny, you, together with your Christian brethren, prayed for them; tell them that France not only enjoys religious liberty, but spiritual life; that she is awakening from her long slumber, to become a burning and shining light. Go, and carry the standard of the Cross into the heathen darkness of Africa, and may thousands be added, through your means, to the great assembly of the church in heaven, who proclaim, without ceasing, "Salvation to our God, and unto the Lamb for ever and ever." Mr. Luteroth spoke of the wonderful change God had wrought in France for the Protestants. "Two hundred and seventy years ago, five missionaries were sent out by them, the night before St. Bartholomew's, in secrecy and fear; now we, in the face of open day, were sending missionaries, ordained in public, and accompanied with the prayers of many of the brethren. This (he said) was the Lord's doing, and it is marvellous in our eyes."

Mr. Martin, Admiral Ver Heull, and Mr. Soulier, spoke in the most affectionate manner to them. What they said was impressive, for it came from the heart, and was the genuine expression of Christian love.

During the whole period, the audience were in tears. The scene reminded us of St. Paul taking leave of the elders of Ephesus, who all wept sore, sorrowing most of all for the words which he spake, that they see his face no more.

Are not these wonderful things, and do we not see the Lord's hand in them? When we compare the present state of things with the first Missionary Meeting held some years ago—about twelve persons united to pray, half in French, half in English, fearful and doubtful; their enterprise considered a scheme of madness which even Christians pronounced to be hopeless—truly we may say, "the blessing of the Lord it maketh rich, and he addeth no sorrow thereto." We may say to the Protestant church of France, "Lift up thine eyes round about and behold, all these gather themselves together and come to thee; for thy waste and desolate places shall even now be too narrow by reason of the inhabitants."

REVIVALS IN FRANCE.

The Reverend *Colany Nee* states, in his excellent letter to the General Assembly, (says the Philadelphian) that in 1825 more than 150 Roman Catholics abandened popery, and became the glory and ornament of the churches in his *Division*. One of his congregations is composed entirely of these, who are conformed to the precepts of the gospel. In the church of St. Quentin, of which the Rev. William Monod is pastor, scarcely a week passes without applications from Catholics, for admission to the communion. The work of God also makes great progress, among Catholics and Protestants in the neighbourhood of the town, and in almost all the churches of the Northern Department, through the instrumentality of devoted laymen. Excellent books and religious tracts, furnished by the Societies of London and Paris, have been, and are still, circulated extensively, by means of converted persons, and by paper-carriers who are daily engaged in this work, and in conveying the gospel from house to house. These are followed by the preaching of itinerant ministers, and thus "conversions are abundant." Of the doctrines proclaimed during this season of refreshing to the French churches, and which have received the sanction of the Holy Spirit's presence, the writer thus speaks,—

"In France, as in your happy country, revivals and conversions have taken place only where have been preached with power and simplicity, the corruption of our nature, the necessity of repentance, regeneration by the Holy Spirit, justification by faith in the blood of the Saviour, sanctification as the fruit of this faith, and the other vital doctrines of the Gospel.—Wherever these great truths have been preached, in public or in private, souls have been awakened from their sleep of death; but there has been a strong opposition manifested, particularly on the part of the unconverted pastors. In my parish it arose at first, and still often proceeds from some of the subaltern authorities, and from the Roman Catholic clergy.—However, thanks be to God, the opposition diminishes here, as well as elsewhere, and we may now preach the Gospel of Salvation in the greater number of our churches, without being called, as we were formerly, Innovators, Methodists, or even Antinomians."

INTERESTINC NEWS FROM MACKINAW.

We find, in the *Western (Ohio) Intelligencer*, the following extracts of a letter, dated July 8th., just received from the Rev. Alvan Coe, a missionary in the service of the General Assembly's Board of Missions, and now on an exploring tour among the North Westero Tribes of Indians. —*Philadelphian.*

"My visit here has to me been interesting. The glorious marks of God's footsteps are visible;—several of the natives are among the hopeful converts. Perhaps within a short time, if we should go in search for the purest Churches, we might find them among the Indians—who have heretofore been viewed as wild beasts and creeping things.

The Indian converts appear to feel that their salvation is of grace. Formerly sunk so low in wretchedness and vice—most if not all of them drunkards,—they realize the rich mercy that saved them as by pulling them out of the fire. They generally appear very humble, zealous, thankful, and joyful.

Are the Indians the descendants of the Israelites?—Their fathers, for their pride, covetousness and the like, were brought to be a by-word in the earth,—and we, Gentile dogs in their view, exalted as Kings and Priests. In our turn we look down upon them, and call them common and unclean. Soon the scales may change——we sink, and the Indians rise.—May we not hope that God has rich blessings in reserve for the Aborigines in this region?

The conversion of some who hold the key of access to this benighted people, and the conversion of the some of the natives themselves, appear to be indications that God will not stop here in His glorious exhibition of mercy. God is making bare his Holy arm. He will be exalted among the Heathen. He will be exalted in the earth.

I have of late been at Sault de. St. Marie. While there I had a meeting with the Indians. The assembly was large and attentive.

I expect soon to go into the heart of the Indian country.

SANDWICH ISLANDS.

Intelligence has been received from this interesting field, under the date of Jan. 2d., at which time the missionaries were generally in good health. The work of translations was going on, and the two presses were in operation. Yet the people demanded books much more rapidly than they could be produced with the means now employed. The mission was treated more respectfully by foreigners than in former seasons.

Sentence of a Sandwich Island Governor.

It is stated, in a letter just received from the Sandwich Islands, that *Hoapiri*, governor of Maui, in December last, had a man brought to trial for selling a bottle of rum. The sale of distilled liquor is strictly forbidden by a law at Lahaina, where the governor resides, and is known by every body to be thus forbidden. The culprit, convicted of selling the deleterious article, received his sentence, in the presence of the king of all the Sandwish Islands, and of *Boki*, governor of Oahu. The sentence was, that the offender should pay a fine of *two hundred dollars*. This may seem a pretty heavy punishment; but under the old heathen government, the man who should seriously offend one of the high chiefs, by disobeying his known and strict orders, would very probably have been assassinated, and his dead body offered as a sacrifice to some idol.—*Miss. Herald.*

BUENOS AYRES AND MEXICO.

The only book in general use among the children especially of the lower classes, is a Popish catechism, where they have the seven saoraments; the ten commandments, with the second entirely omitted, the fourth altered, and the tenth made into two to preserve the number. Prayers to the Virgin, invocation of saints, and other unscriptural superstitions of Popery are directly inculcated. The books of devotions are even more exceptionable. In these, purgatory is taught, not only in words, but in pictures. Over its scorching flames the angels are hovering, holding up out of its torments the souls of those for whom mass is saying; while the anguish depicted in the countenances of those for whom nothing has been paid to the priests, and on whom the enraged devils are wreaking a double vengeance, is deep and intense enough to fetch a dollar from the pocket of avarice itself, for the sake of purchasing a temporary relief to the departed soul of a relative or a friend.

The desire of hundreds of opening minds for intellectual food must and will be gratified, and that with something more palatable, if not more salutary, than mutilated commandments, ave marias, invocation of saints, and pictures of purgatory.—*English Publication.*

MONTHLY DISTRIBUTION OF TRACTS.

We have just received, from a correspondent at Wilmington, Del., the information that the monthly distribution of Tracts has been commenced in that place. The annexed extract from his letter will encourage those, in this city and elsewhere, who contemplate a similar work. The writer states that the undertaking in that borough was deemed, in prospect, a *cross;* but that, in its execution, as in all the toils of Christians for Zion's sake, the cross becomes lighter the longer it is carried.—*Philadelphian.*

"Our Tract Society, after the example of New-York, resolved to supply the Borough with a monthly Tract, and accordingly, during the first part of last month, divided the town into convenient districts and commenced the work. On Tuesday 28th ult. the different distributors made report to a meeting called for the purpose; when it appeared that nearly all the Districts had been supplied; but the Tracts falling short, will occasion some delay in completing the work. We found very few to refuse the Tract; some received it gladly. In several instances we met with persons, who implored a blessing on our labors, having themselves reason to adore the Providence of God in having been brought to a knowledge of the truth, through the instrumentality of a Tract.—One Tract was blessed to the awakening of three precious souls in one family. In several instances the Directors stated, that on their return from their districts, they found two or three poor persons collected together, listening to one of their number engaged in reading the Tract. Our prospects of doing good thus far, certainly exceed our expectations, and it is confidently believed, that every person present at making the Report, was truly gratified and encouraged."

"THY KINGDOM COME, THY WILL BE DONE."

Many a man utters these words in prayer daily, and yet never puts forth his means or exertions to advance the cause he professess to love.

Now a question or two in your ear, my friend.

Do you believe God will accomplish the conversion of the world by miracles? Do you not know that men cannot believe in Him of whom they have not heard, cannot hear without a preacher, and that none can preach except they be sent?

Surely every man of observation does know that God works by means; and that by the "foolishness of preaching, he saves them that believe."

Now a word of advice.

Never come before God with pretended prayer for the extension of that kingdom, until you have exerted yourself, and done something worthy the object you profess to desire. Pay more than your shilling, or dollar, or ten dollars, if able. Sell that farm, or house, or mortage, or that bank stock, to some poor deluded fanatic, who is determined to have his portion in this world, and put the means into the Lord's Treasury; and then go and pray for a blessing, and pray God to convert the heathen. But not until you have done something towards cutting the cords that bind your soul to earth; not till then, dare presume to approach God with the pretension that you desire his glory and the advancement of his cause.

The astonishing inconsisteney of some professors of religion on this subject, is enough to fill all heaven and earth with amazement.

"Be astonished, O heavens," at this fact, there are some professed disciples of Christ who live in this world of rebellion against Heaven, with as much apparent indifference, as though God had sent them here to be happy, in serving themselves, and disregarding his cause. Reader, are you of the number.—*West. Rec.*

UNBELIEF IN CHRISTIANS.

Issac Ambrose relates, that a person told him that he had a long time attended upon the ministry of Richard Vines, an eminent preacher in his day, in London, "who managed the controversy between us and the Jews with great learning and piety." And when he had gone through his arguments, he addressed himself to the people in such words as these: "Perhaps many of you will think that I have fully confuted the Jews, and given them such an evidence of our religion as they will not be able to answer; and indeed, I do take the reason to be above the opposition of gainsayers; but yet I would embrace the feet of that man who would asure me, that I should never again question in my own soul whether Jesus was the Messiah or no!" Upon which, said the relator, a general groan went through the congregation, as if every person shared in the concern that a minister so eminent should complain of an unbelief, that would hazard the foundation of our most holy faith!

GOVERNMENT OF CHILDREN.

It is very necessary to good government, that punishments should be proportioned to offences. If we make no distinction between intentional and complicated offences, and careless inadvertencies, the child, by the frequent recurrence of these latter faults, and the sharp rebukes they bring upon him, will become so accustomed to severe reproof that he will not mind it.—Tenderness of heart is the most powerful human engine of parental government; and when this is lost, it seems to me all is lost, unless the grace of God interposes. The inevitable consequence of frequent reproof is, a heart blunted in its sensibilities, and unmoved by the parent's displeasure. Of course, all temptations should, as much as possible, be put out of the way of children.—Many little things should not be observed, which, if you were conscious the child had observed, ought to be reproved. A harsh and angry tone should never be used, unless a gentle one has previously failed.—And I believe, where the authority of the parent is early established by the mild and gentle means, to some of which I have alluded, severer measures need be resorted to very seldom.—*Mrs. Huntington.*

DRUNKENNESS.

A drunken man is a greater monster than any that is to be found among all the creatures which God has made; as, indeed, there is scarcely any character which appears more despicable and defamed in the eyes of all reasonable persons than that of a drunkard. Æschines commending Philip, king of Macedon, for a jovial man, that would drink freely, Demosthenes answered, "that this was a good quality in a *sponge*, but not in a *man*." It is very common that events arise from a debauch which are fatal, and always such as are disagreeable. Wine raises the imagination, but depresses the judgment.

If tales were not listened to, there would be no tale-bearers.

FOR THE WESTERN LUMINARY.

THE UNITY OF THE CHURCH.

To all those who believe in the parity of the Clergy.

DEAR BRETHREN,

Are there a few radical doctrines taught in the Bible in which all christians agree, both in faith and practice? I do not hesitate to answer this question in the affirmative. On the belief of these doctrines depends the unity of the Church.

Is there any specific form of church government, exclusive to all others, taught in the Bible, any more than there is a specific form of civil policy? This question we fearlessly answer in the negative.

The radical doctrines of the Bible are few, they are simple, they are explicitly taught. They are as universally believed among all christians, as are the first principles of science among philosophers.

That man, in his present state, "is dead in trespasses and sins—That every imagination of the thoughts of his heart is only evil continually"—That to rescue man from this condition of spiritual death, it became necessary that the second person of the adorable Trinity should become incarnate, should obey and suffer, "the just for the unjust"—That by "repentance towards God and faith towards our Lord Jesus Christ," and by these alone, can sinners be justified—That the Holy Spirit is sent to work in God's people "both to will and to do"—That there is to be a final judgment, and a future state of unchangeable bliss or woe.

These are the radicals of the gospel. Who does not see that the CROSS, stained with the blood of expiation, is the pillar upon which the whole fabric rests—the heart of the living body, the church—the centre of this grand system? Where the cross, in its simple understanding, is, all is well. Its absence is moral death and despair. Nor can we conceive of a living church, a peculiar people, zealous of good works, where the above principles have been abandoned, or, indeed, any one of them. Nor can we view a number of human beings associated together upon these divine principles, to worship God, and to excite each other to good works, either with or without a priesthood of any kind, in any other light than that of a *church of Christ;* not fully organized, we grant, if without a priesthood; but still a church of Christ. What is a church, but a company of "them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord?" What is a church, but a body, of which Christ is the head? This body cannot be a monster, it cannot have two heads, Christ and a priesthood. A priesthood may be, and we have no doubt is, a very important member of the body; the tongue, the hands, if you please; but who does not know that a body can exist without either tongue or hands? We have no doubt there might be found more than one branch of Christ's church whose priesthood, considered as a body, have neither eyes, nor tongues, nor hands. "Their watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to sleep." But does this unchurch the church? Can a priesthood either make or break a church? Is their existence necessary to the existence of a church? or can their worthlessness disannul that which the love of Christ has bound together, and which he guards as he guards the apple of his eye?

I love the ministry of reconciliation. I love it, because God has committed this "treasure to earthen vessels, that the excellency of the power may be of God, and not of us." I love it because Christ has promised to be with his ministers to the end of the world. I love it because of its EQUALITY, its simplicity, its destitution of pomp, its untiring labour of love, its self-denial, its persecutions, its present unseen joys, and its eternal rewards. But I deprecate the faith that says the church cannot *at all exist* without a ministry, and without a ministry of a certain order, created often, (as is too much the case in all the churches,) by laying hands suddenly upon "skulls that cannot teach and will not learn." I deprecate the calling that a church of Christ, though it should bear the distinctive name of Presbyterian or Episcopalian, and having a priesthood, where the *cross*, repentance, faith, love, charity, and good works, are not found: and I solemnly protest against denying that appellation to any association of men, met in the name of the Lord Jesus Christ, and for his worship, where these fruits are found, though the seed may have been sown by a hand unconsecrated by a Bishop; though the flock may have an overseer (or Bishop) whose eyes may never have been blessed with the sight of an Episcopal Mitre. My reasons I shall give you, in a subsequent letter, for these my protests and dissents.

Brethren, if the above summary of doctrines be sufficiently precise, and at the same time sufficiently comprehensive, and if the above remarks recommend themselves to the understanding of every man, we are compelled to the following result:

The church of Christ always has been, now is, and always must be, one and indivisible. Has the church always held these doctrines sacred? Her history will answer the question. However the primitive fathers may have differed among themselves, and sometimes with themselves, about governments, and minor matters appertaining to the church, they all breathe the same spirit. That spirit is the *cross*, repentance, faith, and good works. For the defence of these very doctrines John Wickliffe and his valiant disciple Lord Cobham, John Huss, and Jerome of Prague, contended and bled. These first principles contained the prize, contended for by all the Martyrs, and the glorious authors of the reformation: and they are, even at this moment, in the bosom of the Romish church, the salt that preserves that whole mass from moral putrefaction. I have no doubt, were it not that those pure doctrines have found an asylum in the bosoms of a few whom God loves and determines to guide to glory, through all the darkness thrown around them by Popes and Cardinals, and Bishops and *proscriptions*, and *confirmations*, and indulgences, and saints, and images,—Were it not for the few whom the Spirit of God has taught to worship him in simplicity, sincerity, and truth, Rome itself would long since have "been as Sodom, and been made like unto Gomorrah." I have another reason for believing that the unity of the church has not been broken even by the pride of prelacy, the ravings of ambition, or the gross corruptions of the Romish church. Luther lived long in the bosom of that corrupt church, and when he began to speak out, he found congenial feelings and spirits. Church history has found humble piety in all churches and ages where the cross and its doctrines have been known. Ganganelle and Cambray have adorned the Romish church.

Can any man be ignorant, that the above named doctrines form the bread of life to the millions of christians of our own day, of all the various communions of the church.

We deem this view of the subject not only just but valuable, because it entirely wipes away one of the foulest stains that was ever cast upon the fair face of religion, by the hand of injustice. Who does not know that the greatest stumbling block over which a wicked and infidel world have been blundering ever since the days of Lord Herbert, has been the assumed division among the various sects; when in reality, and in the eye of candour, there has been no such division. Dear brethren, we are not unwilling to reveal the worst of the matter, and especially would we not attempt to keep it a secret from you, or willingly misrepresent things; much less those whom we are happy to call brethren. It is known to many of you, my brethren, that the boldest and most afflicting effort that has been made for the last half century, to break the unity and peace of the church, has been made by a few Episcopal Bishops of America. The principle assumed is, that the Episcopal is the only true church, "the only unspotted bride of the Lamb, in the world." That all ordination but Episcopal is invalid, and consequently, all ordinances administered by them are also invalid. I have no doubt that, with me, you deeply lament this affair. But there are redeeming circumstances even here. We arrive at this comfortable conclusion in two ways. These Bishops themselves embrace, (we trust,) all our vital principles. Their error is only an affair of church government, which, not being of divine origin, as we hope presently to prove to you, this aberration, much as it is to be lamented, does not affect our *one faith*. But there is another redemption in this matter. In the American Episcopal church, there are many, perhaps a majority, of Bishops and clergy, who do not embrace these *high* Episcopal notions. They are willing to recognize you as christian churches—willing to labour with you in circulating the Bible without the prayer-book; and to go heart and hand with the other churches in all the great benevolent efforts of the day. They honestly believe that they are right, as it respects the government of the church by Bishops. This matter we are not disposed to contest with them, so long as they do not contend that Episcopacy is vital to the church. This class of churchmen believe that you are wrong, but they view your error with a fraternal eye. They do not, with their higher toned brethren, hold it as a church maxim, "*That no compromise is to be had with dissenters.*"

You see we would not be understood to say to you, dear brethren, that the church has had no dissensions in her bosom; but we do assert, that those dissensions have always been, not about the essential doctrines of gospel truth, but about smaller matters, such as church governments, which are no more essential to the church than the colour of the human skin is to humanity.

We defy the world to produce an instance at all parallel to the unanimity of sentiment among christians on the above doctrines, except in the doctrines of pure mathematics. Nor do the mathematician's equations and diagrams exercise a more omnipotent control over the human mind, than do the simple truths of the gospel, when they are made to abide in the heart by the spirit of love and peace. Nor is the undeviating energy of gravity itself a whit more operative to keep together the material universe, than is the love of God, generated by means of divine truth, to bind the people of God together in good feeling and good doing, when they are not propelled apart by the demon of faction or the pride of prelacy. There is an obvious reason why the gospel is the most consolidating principle upon earth. Other truths affect the understanding only,—gospel truth operates upon the understanding and also upon the *heart*. "For with the heart man believeth unto righteousness." Not *unto* science, nor yet *unto* governments either ecclesiastic or civil.

It has always been the glory of the church of Christ, that every where, and in all ages, all her true sons have rallied round the *cross*, and have surrendered their polluted souls to the cleansing influence of the blood of the great sacrifice. *The* CROSS *is every Christian's motto.* Now, dear brethren, we wish you to realize it, that this is sufficient for all the duties and sufferings of time, and for all the glories of eternity.—Sufficient, whether the subject shall have been immersed in a flood, as a type of Christ's burial, or sprinkled with clean water, as an emblem of regeneration by the Holy Spirit: whether the church has been *confirmed* by a splendid train of beneficence and good doing, or by the laying on of the hands of a Bishop. All is well, and *essentially* the same, provided the soul has been purified from sin, and the powerful hand of grace has caused "old things to pass away, and all things to become new." Without this, the whole is an empty ceremony, over which christianity, and even humanity, bad as she is, can do nothing but weep.

You will not understand me as saying, that these minor matters have little or no importance connected with them,—that it is indifferent whether a man be a pedo, or anti-pedo baptist; whether we be Calvinists or Arminians; whether we believe in Episcopal, Congregational, or Presbyterial church government. No: these are matters of much moment, and we ought diligently and prayerfully to labour to be right respecting these things. But I would say, we ought not to place that at the foundation, which God has put in the superstructure, or, perhaps, not put into the building at all. We ought not to refuse to eat bread with the children, because the table has not been set out just as we would have it. We ought not to strip our fellow-labourer of his sacerdotal garments, though he wears them with dignity and usefulness, because they are not made of lawn, or were not put on him by our hands; when neither we, nor any man living, can prove that Christ has not given it as an inherent right to his church, under certain circumstances, to *originate* her own ministry, and clothe them with power, when and how she pleases. It is true, I am a Presbyterian, and greatly prefer this form of church government; for which I have two reasons:—1. Because I find enough in the Bible to satisfy me that this mode was probably practiced in Apostolic times; at any rate, is not unlawful.—2. Because it is, in my opinion, *expedient*, and best calculated to promote the great objects of the gospel, and the purity of the church. Many of those to whom I address myself are not Presbyterians. You contend that each church has in her own bosom *all* the elements of government.—I have no blood-drawing controversy with you about this matter. But we would advise, that as fellow pilgrims, through the same infested desert, we do not, by our clamour about governments, rouse the wild beasts against us, when we might pass more safely and more happily in friendship and quietness.

We will close what we have to say on the unity of the church in another letter or two, and then go on to prove that there is no form of church government taught in the Bible.

Yours in the bonds of our common Lord,
JAMES BLYTHE.

EMINENT GERMANS.

From Dwight's Travels in the North of Germany, in 1825—1826.

BLUMENBACH.

Blumenbach, is one of the most distinguished professors of Germany, and has done as much as any one living, to extend the reputation of Gottingen University.—He maintains that reputation in physiology in Germany, which Cuvier has in France, and has been more instrumental than any other man, in exciting an interest in these studies. He has in fact given such an impulse to them, that he may be considered the creator of this science in this country. In consequence of the enthusiasm he has produced, many of his pupils devoted their lives to these pursuits, and are now holding very honorable places in other Universities. His lectures on natural history, osteology, physiology, comparative anatomy, &c. have always attracted young men from the remotest parts of Germany. His room is always filled, as he has long been the most popular of all the professors.* His works have been made the text books at many of the universities, and have been perused more than those of any other man in his department. He is now as enthusiastic as at any previous period of his life, and exhibits a boundless curiosity respecting new discoveries. Blumenbach has been principally instrumental in collecting the cabinet of natural history belonging to this institution; besides which, he has a private one, consisting of the skulls of most nations and tribes of the world, which presents to the eye almost every line of variety, from the retreating forehead of mere animalism, to the almost perpendicular one of genius. His works on this subject, *collectio craniorum diversi gent*, has given him a reputation throughout Europe; where very few names are as well known. In conversation he is most interesting, not only from his great learning, but from the youthful ardour with which he enters into every subject; and as the amiableness of his character is commensurate with his attainments, you feel a respect for his heart which is not surpassed by your admiration of his talents. In the evening his house is always open to his pupils, who are expected to visit him at pleasure, and they are welcomed by his family as well as by himself, with so much cordiality, that they are often induced to avail themselves of this opportunity of enjoying his society.

*Blumenbach illustrates all his theories by anecdotes. With these he keeps his pupils in a continual roar, making his theories and his facts humorously indelible by the power of association. So great is his popularity throughout Germany, that several deputations have arrived there from other Universities to congratulate him; bearing with them plate and other presents, among which are several medals, which have been struck off in his praise.

HAUBNER.

Professor Haubner, of the theological seminary, is reputed to be one of the most eloquent preachers of Germany. His ill health prevented my having an opportunity of comparing him with those of Berlin. He is considered by his acquaintance one of the most distinguished of the orthodox clergymen. The public as yet have had no opportunity of forming an opinion of his talents and researches, except through the medium of the pulpit, as he forms in one respect an exception to almost all the German literati I have seen; viz. that although more than forty years of age, he has never published a work larger than a pamphlet. He has been occupied in preparing a work on the genuineness and authenticity of the Old Testament, from which his friends anticipate the happiest results.

Few objects since my first arrival in Europe have more powerfully reminded me that I have left my own country, than the libraries of the learned men of Germany. That of Professor Haubner, which I examined, is in theological worth superior to any public library in the United States, except that of Cambridge, and it is little, if any inferior to that. It is principally composed of works more or less connected with his profession, consisting of the most valuable theological discussions in the modern languages of Europe, of a great number of Latin and Greek, as well as many of the principal authors in oriental literature, with commentaries on their writings.

He has been collecting his library the last twenty years, and by pursuing the greatest economy, has increased it to more than seven thousand volumes. When I remember that his salary as a preacher and professor, has not during this period, averaged seven hundred dollars, I cannot but admire that love of literature, and that willingness to submit to privations, which he must have exhibited, in order to procure the means of discovering and defending the truth. Such a private theological library has never been found in our country, and I fear there will be none such for a long period to come.

WESTERN LUMINARY.
LEXINGTON, KY.
WEDNESDAY, AUGUST 26, 1829.

BIBLE CAUSE.

We are happy to learn from the General Agent of the American Bible Society that the South District Association of Baptists, at their meeting in Perryville, Mercer County, on the 17th Inst. unanimously adopted a resolution similar to that of the Elkhorn Association, published in this paper of the 12th Inst., Recommending the organizing of Bible Societies in all the towns and congregations throughout this State.

We understand, says the New-York Observer, that the Rev. Dr. Edwards, of the Congregational church; the Rev. William Fisk, of the Methodist Episcopal church; and the Rev. Dr. Sharp, of the Baptist denomination, have been appointed Agents of the "General Union for Promoting the Observance of the Christian Sabbath."

SABBATH MAILS.

A few days since we received a pamphlet containing a list of places, from which memorials were received by congress last session, extracts from the petitions, selected names of petitioners, with some introductory and concluding remarks. Although the subject was not started before December, there were laid upon the tables of both houses before the close of the session, above four hundred and sixty petitions, signed by the most respectable men in the union.

We give our readers in this number the introductory observations, and a few of the extracts from the petitions. In this subject we consider our country's welfare deeply involved, and desire that it should be carefully examined and thoroughly discussed. The more fully the object of the memorialists is set forth, and the more closely it is scrutinized, the more it will commend itself to the public and to the favourable regard of congress.

IMPORTANCE OF THE SABBATH.

Ever since the mail was first transported in the United States on the Sabbath, this violation of the day of rest has been a source of grief and pain to many individuals, who are justly ranked among the most intelligent, useful, and virtuous of our citizens. To the certain knowledge of the compiler of these pages, much regret has been expressed, by persons residing in many parts of the Union, that a practice so pernicious in its tendency and consequences, should have been sanctioned by any department of our national government.

Post-Offices, in our large towns, were gradually opened, one after another, for *a part of the Sabbath;* and in 1810, a section was inserted, in the law regulating the post-office, by which post-masters were obliged to deliver letters at all reasonable hours, *on every day of the week.* This law attracted very little atention at the time; and it is supposed, that the section alluded to was scarcely considered at all, except by the Committee that introduced it. A member of congress recently declared it to be very strange, that such a provision should have crept into the law; for it was clearly a repeal of the *Fourth Commandment.* Most certainly this is the fact, unless it can be shown, that to keep the post-office open in every city, town, and village of our land, on every Sabbath of the year, and in a time of the profoundest peace, *is a work of necessity and mercy;* a proposition not very likely to be established, when the post-office in London, the most populous, the most busy, and the most commercial city in the world, is closed, *during the whole of every Sabbath.* Indeed, it is absurd to speak of the business of the mails and the post-office, as being *a work of necessity at all times*, when the custom-house, the public offices at the seat of government, and all the courts of justice, are uniformly closed one day in seven; and when great numbers of our most active and enterprising men of business never receive their letters on the Sabbath, and yet conduct their affairs with as much skill, prudence, and success as others.

The keeping open of post-offices, on the day of sacred rest, has been to many hearts a still greater grief and burden, than the transportation of the mail on that day. In many towns, both large and small, the post-office is so located, as to attract crowds of idlers, who do not pretend to any plea of necessity. The young, if they have not pious parents or guardians, are led, by this public and authorized show of business to disregard the Sabbath, and to withdraw themselves from public worship. All these consequences were forseen at once, by those who are accustomed to regard moral causes and their effects.

Soon after the close of the last war, numerous petitions were presented from inhabitants of different parts of the United States, (on the Atlantic coast and beyond the Alleghany mountains,) asking for a removal of these evils, which they had observed to be increasing. The attention of congress was in some degree arrested, and a respectful report was made by the post-master general; but a regard to what was supposed to be the public accommodation and convenience prevented any legislative interposition.

From that time to the present, the multiplied evils of Sabbath-breaking have become more and more apparent; and the apprehension has been extensively felt, that an irresistible flood of business and pleasure will roll over the sacred institutions of religion, and leave our beloved land a moral desolation. Hence it has been a subject of conversation for years, in many a circle of reflecting and patriotic men, and in many states of the Union, if not in every state, that the friends of the Sabbath should come forward, and plead its claims before the national legislature. It has been said, from year to year, that doubtless many petitions would be offered, if the work of petitioning were once seriously commenced. But the matter was delayed for reasons, which, though not satisfactory, are very apt to have influence; such as, "It is not *our* duty, in this city, or town, to begin;" or, "We have petitioned already, and it has done no good;" or, "If our rulers have not a just sense of the importance of the Sabbath, petitioning will avail nothing; and when they shall *have* just views on the subject, they will not need to be petitioned." It has, however, been the steady intention of numerous individuals, to unite with their fellow-citizens in forwarding petitions, whenever a commencement should be made.

It was with the highest gratification, therefore, that the friends of religion, in different parts of the land, were informed, that a most respectable committee, composed of gentlemen of different religious denominations, had been constituted in the largest of our commercial cities, and had sent forth an invitation to their countrymen to join in the petition, which was soon to be presented. This was early in December last; and, before the close of that month, many petitions had been forwarded, and some were before the post-office committee of each house of congress. Others continued to arrive till the last weeks of the session; and, in the whole, *four hundred and forty one* distinct petitions were presented to the House of Representatives, and *twenty six** to the Senate. These were severally referred to the post-office committees.

*This number does not include a few duplicates sent to the Senate, having the same signatures as were sent to the other house. The whole number of petitions presented to both houses is 467.

EXTRACTS FROM PETITIONS.

The right of petitioning and the reasons for it.

We, as a part of the members of our great Republic, would exercise a privilege, to us most dear, of petitioning the immediate agents of the people for the redress of any grievance, or the removal of any hardship, that may be endured, or suffered, by any of us.

Now as a people knowing and regarding our natural duties, and, at the same time, feeling and exercising towards the officers of our government that submission and deference, which become a dutiful though magnanimous and free people,—we would petition the constituted authorities of our nation, for a remedy commensurate with the inconvenience, of which we speak.—*Petition of Inhabitants of Callaway County, Kentucky.*

As the invasion of the Sabbath is a grievance to professing Christians, (viz. communicants in regular Christianchurches,) who make a very respectable portion of the community you have the honor to represent, we hope that their views and feelings will be consulted, so far as they do not interfere with the privileges and immunities of others. Such Christians, if they are sincere, are the best of your citizens. They pay a punctillious regard to human and divine law. We hope the voice of complaint, coming from such a respectable quarter, will be heard.—*Petition of Inhabitants of Winnsboro', Fairfield District, South Carolina.*

This request is dictated by no sectarian views, nor by any disposition to interfere with the official business of your honorable body, but from the purest motives of patriotism, and a solicitude to transmit unimpaired to our children, and our children's children, those immunities, both civil and sacred, with which the God of nations has exalted us above any other people on the globe.—*Petition of Inhabitants of Salem, Washington county, New York.*

As true Americans, disclaiming all party feelings, and party interest of any temporal kind, we hold, as inviolable, the right of every citizen to worship God, according to the dictates of his own conscience; and the privilege we take to ourselves, we freely extend to all our fellow citizens.

Your petitioners have observed with deep regret, that the more we are prospered as a nation, under the smiles of a benign Providence, the more are the precepts of our Lord and Saviour, and the authority of the God of our fathers, openly violated; until, as we have every reason to fear, from the pinnacle of prosperity and glory, to which the God of Heaven hath exalted our beloved country, we shall, by our public and national sins, be precipitated to the abyss of irreligion and ruin.—*Petition of Inhabitants of Le Roy, N. York.*

From the Cincinnati Pandect.

REVIVAL.

Extracts from a letter addressed to Rev. J. L. Wilson.

Williamsburgh, Clermont Co. O. Aug. 3.

Dear Brother—I take a few minutes to tell you what the Lord is doing for his church in this place. I arrived here on Friday last, the day on which a four day's meeting commenced. There appeared a spirit of prayer among some of the people, and some seemed rather cold. For the three last days we have had preaching every day, prayer meeting every night, and prayer meeting at sunrise. The Lord's supper was administered yesterday. Ever since the meeting commenced there has been a growing excitement, an increasing solemnity, and often much feeling. Some backsliders appear to be reclaimed—twenty-five have been added to the church on examination—and now there are perhaps twenty more seriously inquiring what they shall do to be saved.

It appears that God has commenced a glorious work of grace among this people. May he carry it on. L. G. Gaines.

Dr. J. L. Wilson.

INDIANA.

Extract of a report from the Rev. Ulri Maynard, to the Indiana Missionary Society, dated Liberty, Union Co. Indiana, August 7th, 1829.

Since my last report, there have been no very important changes in the state of the people among whom I labor. I have endeavored to preach the word with plainness and affection, and prayerfully commit it to God for his blessing. Several new places of preaching, have been added to those before occupied. My Sabbath congregations have been larger, of late, than formerly. This is owing partly to the season, and, I trust, partly to an increased attention to the word.

Two have been added to the church at Connersville, by letter; and some are expected to unite, at this place, on the next Sabbath. Since my last, I have baptized six children, and one adult, the latter upon a bed of sickness, on which she obtained a hope, and has since recovered her health, to prove the soundness of her conversion.—From all that I have seen and heard, I have reason to believe that the cause of truth and righteousness, is gaining ground in this region. Our Sabbath School has now a library, and of late has greatly increased in numbers and interest. Another has recently been formed a mile and a half from this place, which will have a small library.—There is another School at Brownsville, and another at Dunlapsville, each four and a half miles distant. When here, I always attend the Sabbath School, and rejoice to be able to say, that it is still patronized by some of the first men in town.

Our Temperance Societies have done some good, and are now exerting themselves to circulate some of the best works on the subject through the country. They are to meet monthly, and have addresses delivered. Some friend at the East, has forwarded to me the Journal of Humanity, and now several copies are to be taken within the field of my labors. The spirit of enquiry and remark, has been such, as to induce several, who have hitherto dealt in the deadly poison, to resolve to abandon the making or vending this destructive article. But we have some spirited opposition from men, who say, "by this craft we have our wealth." Still our past success is abundant encouragement, to future and more vigorous efforts.—*Ind. Rel. Int.*

From the Rev. James Crawford, Delphi, Carrol Co. Indiana, June 15, 1829.

I have now some things of more interest to communicate than when I last wrote. I have since succeeded in the organization of two Sabbath Schools, which promise much—the one in this place contains about fifty scholars. Also, a male and female Bible Class. Of the class of females, Mrs. C. is the teacher.

A request was sent me, a few weeks since, from an old gentleman, who has recently removed from Kentucky, with his connexions, and settled in the forest, about fourteen miles from this place, to visit them. I found the way with difficulty; some miles of it being through woods, where I had to direct my course only by observing the position of the sun. I was received with tears of joy. The old gentleman had removed thither about a month before, from near the capital of Kentucky—was an Elder, and, from a certificate he showed me, I learned that seventeen members of the church in full communion, had just taken a stand in that forest—his children and grand children. A few hours after, we had a room nearly full of attentive intelligent hearers; and a sermon was preached, from *Psalm* lxxiii. 24. I have visited them once since, and now expect to preach to them statedly on week days. More than thirty Presbyterians, in full communion, have recently removed into the bounds in which I labour! With us, in this new country, it must, on some accounts, be regarded as a day of small things. But the church is gradually extending her borders. There is a spirit of enterprise here which promises great improvement, both in a moral and physical point of view. There is an increasing attention to preaching. My audience is larger now than at any former period. I now preach statedly in four places. I recently assisted a missionary at a communion, in Danville, Illinois, seventy-five miles from here—the first communion ever in that place. Four or five were added to the church. —*Home Missionary.*

ILLINOIS.

From Rev. Thomas A. Spilman, Greenville, Bond Co., Illinois, June 13, 1829.

As my acquaintance becomes more extensive and particular in the different parts of the counties in which I labour, I find more people connected, and desirous to be connected, with the Presbyterian church; and consequently, the calls for preaching, and other ministerial labours, increase. I am strong in the belief, that the patient, prudent labours of a minister here, performed in the exercise of humble faith, will be made the means of building up Zion. But we sometimes feel ourselves almost in need of that faith which can, "against hope, believe in hope."

The Bible class in Bethel church becomes more interesting, and promises a satisfactory reward; and really, to some of us, it brings its reward with it. We are attending to the epistolary part of the New Testament. Having no printed questions on that part of scripture. I furnish the members beforehand with questions of my own suggestion.

Since my former report, the Sabbath School Society which existed in Bond county has been reorganized, under the name of "The Bond County Sabbath School Union, auxiliary to the A. S. S. Union," and has formed, I believe, seven schools, two of which are in the bounds of Bethel church, and authorize the hope that good will result from them. An institution of the same kind has also been formed in Montgomery county. It has yet organized only one school, which meets in Hillsborough.—*Ib.*

RELIGIOUS SUMMARY.

American Tract Society, N. York.—The receipts into the Treasury during the month ending July 15th, $5,310,45; of which, $1,-048,54 was donations, and $4,261,91 for Tracts sold.

Receipts by the Treasurer of the A. B. C. M. from June 16th to July 15th inclusive, Donations, $6,163,18, of which $4,317,44 was from Auxiliary Societies. Also, a Legacy of $1000, given by the late Mrs. Irena Francis of Canterbury, Conn.

Sabbath Schools Useful.—In Otsego county, two Sabbath School missionaries are employed very successfully. In one town, when the missionary entered it, not a Sabbath School could be found, and little success was anticipated in establishing one. Not in the least discouraged, however, by the forbidding aspect of the place, the missionary moved forward in his beneficent work, until *ten* schools were established, and *three hundred* children gathered into them. Two Bible Classes were also formed—a revival of religion had commenced—and at our latest dates, the work of the Lord was going on prosperously.

S. S. Visitant.

A letter from a correspondent at Providence, R. I, says, "Sabbath Schools prosper in this region. A work of grace has recently commenced among the teachers of the several schools in this town, and more than twenty, as we humbly hope, have received the saving influences of the Holy Spirit, and joined themselves to the Church of Christ."

Ib.

Sabbath Scholars in earnest.—Two scholars attached to a school in the vicinity of Canton, Fulton county, Illinois, who lived at a distance of *fifteen miles*, attended almost every Sabbath through the season.—*Am. S. S. Mag.*

Receipts of the Am. S. S. Union from June 12th to June 12th inclusive, in Donations, $235,51; from auxiliaries and individuals in payment for books, $5,208,67. *Ib.*

New Magazine.—The Am. S. S. Union have commenced a new work for children under seven years, entitled 'Infants' Magazine.' They have published a Monthly Magazine for Youth, during five years past, which has been very useful. *Ib.*

DONATION TO HANOVER ACADEMY.

We are authorized to state that a donation of 100 acres of land has recently been made to Hanover Academy, by two individuals,—each giving 50 acres. The land lies adjoining the site of the Academy. This donation enables the trustees to carry into execution, at once, their design of connecting the *manuel labour system* with this institution. They have accordingly authorized the secretary of the Board to procure, as soon as practicable, a suitable person to superintend the farm.—This statement is published, that the prospects of this infant institution may be known to the public, and that the liberality of these individuals may serve as a provocation to others, "to go and do likewise." Donations in money to a considerable amount, will, of course, be still needed, to erect the necessary buildings, and properly prepare the institution for the accomodation of students.—*Indiana Rel. Int.*

COLLEGE RECORD.

University of Pennsylvania.—The annual commencement of the University of Pennsylvania was held at Philadelphia on the 31st ult. The degree of A. B. was conferred on 11 young gentlemen, that of A. M. in course, on 8, and that of M. D. on 2. The degree of D. D. was conferred on the Rev. Charles Williams, President of Baltimore College, in Maryland; and the Rev. Eleazer T. Fitch, Professor of Divinity in Yale College, in Connecticut. Previous to the commencement, the corner-stone of the new College Hall was laid, with appropriate ceremonies, by the Right. Rev. William White, D. D. Bishop of Pennsylvania.

Union College.—At the Annual Commencement of Union College, the degree of A. B. was conferred on 82 young gentlemen, and that of A. M. in course on 30. The degree of D. D. was conferred on the Rev. Mr. Stanford of New-York.

The anniversary meeting of the New-York Alpha of the Phi Beta Kappa Society, was held on the 21st ult. The society was addressed in an able and eloquent manner by the Hon. John W. Taylor. The following gentlemen were appointed officers for the ensuing year. Hon. Ambrose Spencer, *President;* David Hosack, L. L. D. *Vice-President;* Professor Benjamin F. Joslin, *Corresponding Secretary;* Thomas C. Reed, *Recording Secretary;* Isaac W. Jackson, *Treasurer;* Rev. Erskine Mason, *Register.*—N. Y. Obs.

From the Boston Traveller.

AMERICAN LYCEUM.

National Institute.—The extension and success of Lyceums, within two years past, have far exceeded the expectations of their most ardent friends. Every day adds proof, that a spirit for the rational and practical improvement which they contemplate, has taken fast hold of the enlightened part of the community in every section of the country. In nearly every state, from Maine to Georgia, an interest is manifested, and efforts are making, to improve, elevate, and systematise *common education*, and to *diffuse, universally, useful knowledge among the people.* The decided, warm and general interests, and the numerous and vigorous efforts, every day witnessed in behalf of *popular education*, suggest the importance of some general plan of operations which shall at once be simple, uniform, feasible and efficient, to induce, concentrate and combine interests and efforts, upon this great, and good, and common cause.

Statesmen and patriots have uniformly and strongly felt, and frequently recommended, since the days of Washington, the importance of a National Institution, to give system, uniformity and efficiency, to all the operations designed to advance the interests of popular education. The importance of such an institution upon the political and pecuniary, no less than the intellectual and moral prosperity of our country, is too evident to be denied or doubted by any one. Besides a simple, uniform and efficient system of operations which such an institution might establish for the *general diffusion* of knowledge, it might exert a favourable influence on a national education, by means to promote uniformity of pronunciation, purity of language, enlightened, correct and similar views upon political economy, and by various methods enabling the great mass of the community, to understand, maintain and enjoy their privileges, their rights and their duties.

What particular form, or system of operations, is expedient for a National institution to assume, is a question worthy mature deliberation, and on which may be entertained different opinions. All will agree, however, that the more simple its organization, the more uniform and efficient its operations, and the more general its effects, the more fully its great purpose will be answered. Patriotism, benevolence, love,—nay, pity for our race, speak with a voice which must reach the ears and the heart of every statesman and philanthropist, and utter to them a command which they cannot disobey, to make one great, united and continued *effort* to extend the blessings of education, and of *self-education*, to every man, woman and child in our nation.—The doctrine urged with great force, and distinguished success, by the immortal Brougham, upon his suffering countrymen, that the *industrious classes can and must enlighten and elevate themselves*, applies, if possible, with still greater force to the citizens of the U. States, and ought to be written in letters of gold upon the door of every *mechanic, merchant and farmer. Educate yourself*, is a lesson which ought to be inculcated, and reiterated, upon every rational being, at their uprising and downsitting, when they go out and when they come in. And parents, schools, academies, lyceums, colleges and seminaries of every description, which fail to inculcate the great principle, that every being possessed of a mind and heart has the power, and is urged by the duty, privilege and pleasure, to cultivate that mind and heart by his own personal attention and efforts, fail of the great purpose of education.

How the American Lyceum is designed to afford facilities and inducements to all sections and classes of our Republic to *educate themselves*, will be the subject of future occasions.

FRANKLIN.

PROGRESS OF TEMPERANCE.

Temperance and Prosperity.—A distinguished merchant of Boston recently informed the Rev. Mr. Cleaveland, of Salem, that the principal trader in a town in New-Hampshire, who had regularly bought all his goods of him, and had been obliged always to obtain them on long credit, remarked, this spring, when he came to purchase his usual supply of spring goods, "I shall ask you, sir, to credit me for only one half of what I buy, and that half, for only six months—and the next time, I shall pay you for all my goods, in ready cash. Oh," said this delighted trader, "we are all becoming thrifty, prosperous men, at ———, we are growing rich. We expend less than one-eighteenth as much for ardent spirits as we did two years ago. And the consequence is, our farms and fences and buildings are all rapidly improving, and we shall soon be a wealthy town, a peaceful, a happy town."

N. B. The town referred to, expended a few years since, for ardent spirits, annually, *Nine Thousand Dollars;* more than $8,500 of which is now saved. When to this we add the superior health, vigor and prudence of temperate men, it is not surprising that the people are growing rich and prosperous. There is no village in the land where the people would not grow rich if they would totally abstain from the use of ardent spirits.—*N. Y. Obs.*

Temperance Lecture.—On Tuesday afternoon in Fanuel Hall, Rev. Mr. Hewit addressed an audience of three or four thousand, on the dangerous and poisonous influence of Ardent Spirits. He displayed his usual zeal in pleading the cause of Temperance; and the deep impression of his subject made him truly eloquent. Water, said Mr. Hewit, is the grand remedy to cure this destructive mania. There must be no dread of water. Let Intemperance cease, said he, with the present generation, and we may then occupy our State Prisons, our Jails, and our Poor-Houses, as Colleges and Academies: and if, after this, any shall remain, let them be converted into Manufactories; that the *Water-power*, by which Intemperance has been quenched, may be kept in useful and perpetual motion.—His Address was received with marks of approbation. Occasionally the assembly was so powerfully electrified, that they could not be restrained from testifying their loud assent.—*Boston Watchman.*

A society for promoting temperance, upon the principle of the total disuse of distilled spirits, has recently been projected at the village of Salisbury and Amesbury Mills.—The Society will embrace a large number of respectable inhabitants of the village and vicinity. A Savings Bank is also in operation there; many who are employed in the Factories and others have availed themselves of its advantages and very satisfactory dividends have been made.—*Newburyport Herald.*

Numbers enrolled.—The Secretary of the Conn. Temperance Society publishes in the last Conn. Observer, the addition of 983 names to his list of 1769 before published, of members belonging to the different Temperance Societies in that State, as reported to the State Society. The Temperance Phalanx in Connecticut, therefore, is at least 2750 strong;—all without canteens.

A Temperate Ruler doing good.—At Hillsborough, Ohio, a Society was organized on the 4th of July, on the principle of entire abstinence, called the Highland County Temperance Society, &c. At the first meeting 63 gentlemen and 46 ladies enrolled themselves as members. Gov. Trimble is one of the Directors. "It is not for kings to drink wine, nor for princes, [or presidents, or governors, or judges,] strong drink; lest they drink, and forget the law, and pervert the judgment of any of the afflicted." Prov. 31. 4, 5.

Guilford, Conn.—The Auxiliary Temperance Society in this town, recently commenced, has more than 100 members; besides many who practice entire abstinence, though they have not joined the Society. Eight days were employed in erecting the frame of a large meeting house, without the aid of ardent spirits.—*Conn. Obs.*

The Midland District (U. C.) Medical Society has unanimously passed resolutions, declaring their strong conviction that distilled spirits are a prolific source of disease and death; and that a great proportion of the chronic disorders of that District, owe their origin directly or indirectly to the too free use of them.

Brandon, Vt.—An Association was formed in this place July 15th, auxiliary to the Rutland County Temperance Society. It consists of about 50 members.

A man advertises in the Zanesville Republican, "Temperance Scythes, warranted to cut without whiskey."

Georgia.—A very respectable merchant of Jackson county Ga., writes to the editor of the Charleston Observer, saying, "I have myself been retailing spirits for the last 12 years, but have abandoned it altogether. One other merchant of our county has determined to quit retailing; and I hope the time is not far distant when this monstrous evil shall be driven from all our store houses."

Temperance on Staten Island.—A very respectable Temperance Society has already been formed in the township of Castletown. Not long since, as we learn from the Rev. Dr. Van Pelt, a committee was appointed to confer with the Board of Supervisors on the subject of forming a Richmond County Society. That Board met on Monday last, and gave their unanimous concurrence to the measure, and agreed to call a meeting of the citizens of the County for this purpose, at the village of Richmond, on the second Monday in August. *N. Y. Obs.*

In Cranbury N. J., on the 16th inst. a very large Grist Mill was raised, by upwards of 100 men, without the use of ardent spirits. When they were assembled, a gentleman put it to vote whether spirits should be used; the vote was unanimous, many lifting up *both hands.*

Ib.

Progress of Temperance.—The Religious Herald, published at Richmond, Va. states, that a letter has been received in Richmond from a merchant in this city, directing the immediate sale of some ardent spirits, assigning as the reason, that if public disapprobation to their use, increases there, as it does here, the article cannot rise. The same paper states that the guager in Richmond has intimated that he must seek some additional employment, as that business has greatly diminished. It is further stated that the business of the above mentioned commission house, has, in *that article*, ardent spirits, declined one half. *Ib.*

DOMESTIC NEWS.

Paris, Ky. August 22, 1829.

We are informed that Gabriel Allen, of this county, and a man by the name of Pettis were killed a few days ago near Greenupsburgh, and a man by the name of Gordon, severely wounded by a company of Negroes, consisiting of about 70, whom they had purchased in the East, and were taking to the South. The negroes were, except about 14, taken not far from Greenupsburg. From the person of Mr. Allen about $2,400 were taken, besides clothing, papers, &c. from himself and Mr. Pettis.—*West. Citizen.*

The trial of WM. J. MAY, for the crime of forgery, commenced in the Circuit Court, in this place, on the 11th inst. and continued until Thursday, at which time the Jury retired, and delayed till Saturday, when they returned and declared the prisoner guilty, limiting his Term of Service in the Penitentiary to TWO YEARS!—*Ib.*

CREEKS AND CHEROKEES.

The Georgia papers state that the white inhabitants in Alabama and Mississippi, on the Indian frontiers, are much alarmed at the hostile attitude lately assumed by the Creeks and Cherokees, and that many of them are removing to places of greater safety. It is said that the military had been called out and other suitable preparations made for defence. A gentleman who had been at Fort Mitchell, stated that the Creek Agent at that station informed him "that there had been several secret councils held by the chiefs; that he had been informed by several Indians, that the Indians in these councils had resolved to stay and die upon their soil; that they had also resolved to kill him the Agent, and wage a war of extermination upon the frontiers, and assassinate every white West of the Flint river; and when troops should be sent to fight them, they would retire to the swamps and die to a man, fighting for the soil of their fathers.—The Agent not putting sufficient confidence in these reports, felt no alarm, until an old respectable chief, in whom he had always put the utmost confidence, and who had always manifested for him the greatest friendship, came to him and told him in confidence, that the report was true, and that he himself was a member of the secret council which passed the aforesaid resolution, and that he voted for it, but that he had so great a friendship for him, the Agent, that he could not reconcile it to his conscience so far to violate his faith as to see him sacrificed without apprising him of his danger. The Chief also stated that deputations had been sent to the Cherokees, the Choctaws and Seminoles, to solicit their concurrence in sentiment and action with them, the Creeks, but that none but the Cherokees had been heard from, and that they concurred; that Ross, the President, was preparing a talk for his nation, advising them never to give up their lands, but to kill every white man who crossed the line."

This is the white man's story. The next Cherokee Pœnix will give us the Indians account of the matter. We know not what the Creeks may have done or plotted to do, but we believe the Cherokees will not resort to violent measures. Oppressed as they are, and although they might plead our example in resisting a tyranny much less severe, we believe that they are too wise, and too deeply imbued with Christian principle to think of using force in any event. We should not be surprised, however, if their white neighbors should accuse them of plots and conspiracies, and then, under pretence of protecting themselves from danger, should rush in and exterminate them. Such conduct would be of a piece with the villiany which has been constantly practised for the last five years.—*N. Y. Obs.*

FOREIGN NEWS.

GREAT BATTLE BETWEEN THE RUSSIANS AND TURKS NEAR SHUMLA.

By London papers received at New-York to the 30th June, information is given of a destructive battle between the present two belligerent powers of Europe.

It took place on June 11th. The Russians were commanded by Gen. Diebtsch, and the Turks by the Grand Vizier. The Russians claim the victory. By the official report of the Russian general to the Emperor, 2000 of their enemies were slain, 1500 taken prisoners. They also took 56 pieces of cannon. The defeat of the Grand Vizier was considered complete. The engagement lasted 4 hours.

MISCELLANEOUS ITEMS.

From a Missouri paper, dated July 30th, it appears the Indian war may be considered at an end. An express from the Governor has ordered all the troops sent out to fight the Indians, to return to their homes, except 100 men.

A New Orleans paper of the 8th of July, estimates the number of Spanish emigrants to that city, in consequence of the law of Mexico expelling them from the country, at more than 2,000. Many of them are affluent, but others are distressingly poor.

The population of Cincinnati, by accurate estimate, has risen since 1825, from sixteen to twenty-five thousand; and an increase in the value of its real property has taken place, equal to the whole of the expense of the Miami Canal.

Mr. D. Napier, of Glasgow, has constructed a steam-coach to run between Loch Eck and Greggans Ferry, Strachur. It carries 16 passengers inside, and as many outside.—The distance it has to run is only five miles. It has a double boiler place behind. The vehicle was tried on the road near Glasgow, and went at the rate of 12 miles an hour with 25 passengers.

Jacob B. More, of Concord, N. H. has entered an action for libel against the Editor of the New-Hampshire Patriot.

New Carpeting.—The Editor of the Hartford Mirror has seen a specimen of *felting* which is prepared by a newly-invented process for carpeting. It is fine and substantial in its texture, handsomely figured and colored, can be manufactured to any size or pattern, and afforded for about 50 cts. a yard. It is expected that the colors will be permanent.

Dr. Godman of Philadelphia, is about publishing by subscription a collection of Addressess delivered by him on various occasions; with an Appendix containing an explanation of the "Injurious Effects of *Tight Lacing* on the Organs of Respiration," &c.

The celebrated Mr. Jeffrey, has resigned the editorship of the '*Edingburgh Review*,' which he has conducted with so much talent since its commencement. Thus the two master spirits which have presided over the pages of the *London* and *Edingburgh Quarterlys*, Gifford and Jeffrey, have disappeared.—Gifford is no more:—and Mr. Jeffrey, who is now approaching the evening of life, is in a measure lost to the literary world. It is questionable whether the republic of letters will very soon look upon the like of either again.

"*Who hath Woe?*"—On Friday morning, July 31, a person living at Trenton, N. J. attempted to cut his throat with a razor, but did not effectually succeed. This individual has *twice before* attempted to take his own life; once by hanging, once by drowning. The melancholy cause which tends to make his life a burthen of weariness to him, is, *he is addicted to intemperance!*

DIED,

In Woodford county, on Monday morning last, Col. Andrew Muldrow.

In Lexington, on Sunday last, Mr. Josiah Graves.

In Mercer county, on Tuesday the 4th inst. Mr. N. B. E. Henry, a young man, formerly of Lexington.

CENTRE COLLEGE.

THE next session in this institution will commence on the 3rd Monday in Sept. next and continue about ten months. The Faculty consists of the following gentlemen.

Rev. Gideon Blackburn, D. D. President.
J. M. Buchanan, A. M Prof. Math.
W. R. Thompson, A. M. Prof. Lang.
Thomas Nichols, Prin. Gram. School.

Fees for tuition and board will be required semi-annually in advance.

RATES OF TUITION.

Tuition in the College classes per session	$20 00
Do in Grammar School per session	24 00
Fuel for the use of College	1 00

RATES OF BOARDING, &c.

Board, Lodging and washing per week	1 50
Candles and fire wood will be furnished when wanted at cost	00 0

The public will perceive that no change has been made in the Faculty.

It is believed that Centre College and its many advantages is too extensively known to require a particular recommendation to the patrons of Science and Literature. The great increase of Students during the last year is its best eulogy.

J. HARLAN, *Sec.*

Danville, Ky. Aug. 1829.

DEAF & DUMB.

THE next session of the Asylum for the Tuition of the Deaf and Dumb will commence on the 1st day of September next.

CHARGES.

Board, washing, lodging, mending, fuel and candles, per annum $75 00
Tuition per annum 36 00
} payable half yearly in advance.

There is no change of Superitendant, Matron, nor Teachers. It is believed that general satisfaction has been given to the Parents and Guardians who have placed their children at this Institution for instruction.—Parents who are unable to pay the above charges, are again informed that the Legislature of Kentucky have made provision for the support of 25 pupils, for the period of 4 years each, out of the Public Treasury. It is hoped that parents or relatives of such pupils in Kentucky will not fail to avail themselves of this liberal and humane provision for the instruction of their children. It is particularly requested that parents and others intending to send pupils will do so as near the commencement of the session as possible.

By the Charter of the Institution, pupils from any of the States or Territories, are received upon payment of the same fees as the residents of Kentucky.

JAMES HARLAN, *Sec.*

Danville Ky. Aug. 14th, 1829.

LAFAYETTE SEMINARY
AND
YOUNG LADIES' BOARDING SCHOOL.

THE next session of this School will commence on Monday next, the last day of August. O. S. HINCKLEY.

POETRY.

LINES

Written in Richmond Church-Yard, Yorkshire.

BY THE LATE HERBERT KNOWLES, OF CANTERBURY.

"It is good for us to be here:—if thou wilt let us make here three tabernacles: one for thee, and one for Moses, and one for Elias,"—Matt. xvi. 4.

Methinks it is good to be here:
If thou wilt, let us build—but for whom?
Nor Elias nor Moses appear,
But the shadows of eve, that encompass the gloom,
The abode of the dead, and the place of the tomb.

Shall we build to ambition?—oh no!
Affrighted he shrinketh away!
For, see! they would fix him below
In a small narrow cave, and begirt with cold clay,
To the meanest of reptiles a peer and a prey.

To beauty?—ah no! she forgets
The charms which she wielded before—
Nor knows the foul worm, that he frets
The skin which but yesterday fools could adore,
For the smoothness it held, or the tint which it wore.

Shall we build to the purple of Pride—
The trappings which dizen the proud?
Alas! they are all laid aside—
And here's neither dress nor adornment allowed,
But the long winding sheet and the fringe of the shroud.

To Riches?—alas! 'tis in vain—
Who hid, in their turns, have been hid—
The treasures are squandered again—
And here in the grave are all metals forbid,
But the tinsel that shone on the dark coffin lid.

To the pleasures which Mirth can afford—
The revel, the laugh, and the jeer!
Ah! here is a plentiful board!
But the guests are all mute as their pitiful cheer,
And none but the worm is a reveller here!

Shall we build to Affection and Love!
Ah no! they have withered and died,
Or fled with the spirit above—
Friends, brothers, and sisters, are laid side by side,
Yet none have saluted, and none have replied.

Unto Sorrow!—the dead cannot grieve—
Not a sob, not a sigh meets mine ear,
Which compassion itself could relieve!
Ah! sweetly they slumber, nor hope, love, nor fear,—
Peace, peace is the watch-word, the only one here.

Unto Death, to whom monarchs must bow?
Ah, no! for his empire is known,
And here there are trophies enow!
Beneath, the cold dead, and around, the dark stone,
Are the signs of a sceptre that none may disown.

The first tabernacle to Hope we will build!
And look for the sleepers around us to rise;
The second to Faith, which ensures it fulfill'd—
And the third to the Lamb of the great sacrifice,
Who bequeath'd us them both when he rose to the skies!

ANTI-INTEMPERANCE.

FOR THE WESTERN LUMINARY.

Extract from a speech delivered before the Anti-Intemperance Society, at Athens, Ky. by ROBERT STUART, JR.

Those revolutions, which are now shaking to its very *centre*, the *moral* world, are waking up the sympathies of all Christendom; and those changes, which are carrying up, to its highest perfection, the moral nature of man, are uniting their energies to contest in that great revolution, which is directly to modify every human concern, and purify the human intellect for the most glorious achievements. Men of all professions are laying aside their sectarian prejudices, and heady difficulties, and uniting with a brotherly union in promoting the best interests of man. They are beautifying themselves with those principles, which are designed for "beauty and glory;" like the precious ointment, which ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; or the dew drops, which fall upon the higher summits of Hermon. When this union shall have been effected, it will chariot round the earth the one common interest of man, and gather round it all the nations to identify them as integral parts of that great dominion; which will finally *redeem*, and *disenthral* the world from sin and bondage. Are our feelings chivalrous? or are we presumptuously calling back the ages of miracles, and instituting a claim, rivalling the bold enthusiast in his views? No; sir, we are not mistaken. Every day's experience bears testimony to the fact. That moral revolution, which your own little village has undergone, in so short a time, bears testimony. The establishment of this Anti-intemperance society, and the success which has already crowned its efforts, bear testimony. The fact is of too great notoriety to be mistaken. It is of immense size:—long as the earth, broad as the sea, and every line of its record is radiant with glory.

A spirit of Christian *liberty*, and Christian *charity*, has gone forth upon the world; and it is effecting wonders. It is concentrating the energies, and consummating the plans of the civilized world. It is directing the feelings and thoughts of the community to those benevolent institutions, which are blessing our land,—which are rolling on with redoubling energy the wheels of benevolence,—and which are finally to usher in that glorious millennial morn, whose glimmering beams have already skirted along the eastern Horizon.

These facts, and these signs are remarked, because they are peculiarly applicable to this society. It has not been long since the attention, and the warm regard of the learned, the virtuous, and philanthropick were secured upon this vast subject. It now finds an open, or silent advocate in the bosom of every *virtuous* and *intelligent* man. No matter what sentiments he may maintain in private: no matter what professions he may sustain in public life, that man in whose bosom yet glows one spark of honor, and dignity, and philanthropy,—will lend his frowns, and his countenance, to stop that mighty flood, which threatens to deluge our land—that *liquid fire* which is burning up the energies of our country.

The object, which the Temperance Society is endeavouring to accomplish, is one of *vital* importance. To seal a lasting stigma upon that Domestic Tyrant which is now traversing our land—to bring into disrepute the drunkard, and to lay, in the feelings of the community, a mighty veto upon the excessive use of ardent spirits are its objects. Its merits recommend it to the patronage of the patriot,—the lover of his country, and the rights of man. Its claims upon *him* are broad and lasting. It demands his immediate aid, and support—his countenance. It calls for his influence; and it calls loudly. He should not only lend his countenance, but his efforts, to wipe away this foul blot from his country's honor—his country's glory. The evil should be crushed, where it originated. Government should stretch out the arm of the civil law, and stop up its very fountains—its very sources. Why are these dark streams of pollution permitted to flow through our land, and send forth their noxious fluvia, to fill with infection, and death our moral atmosphere? Why are persons *licensed* to deal out this burning poison? It can be dispensed with, even as a medicine. Strong efforts are being used to stop the *flood*. Its *sources* should be dried up:—It should be crushed at *home*. Yes, sir, the efforts of this society should ply their moral influence toward *distilleries*. They are a nuisance to society, a foul blot, the sources of horrid pollutions, and should be held in abomination in the land.

Intemperance produces a bad effect upon the liberties of our country—the character of this great and powerful nation. It *demoralizes society*, and thwarts the efforts of the good. It consumes the young, and rising energies of the fairest districts, (those energies reside in a sober, virtuous and intelligent people)—tramples down the gay blossoms of their hopes—numbers the bills of mortality,—sets at defiance the delegated powers of the land,—undermines the free institutions,—and multiplies, and gives efficacy, to the energies of torture. It is heavy with wo, and guilt, and death:—breathing pestilence upon all the powers of the government,—upon all the institutions established for the relief of the needy,—upon all the tender sympathies of man. It is raging like a mighty tornado of fire, and will soon consume all the patriot's bosom holds dear. It is at the very doors—upon the very platform of his government's interests. Let him slumber yet a little while, and he will have no liberties to celebrate. Vice, and immorality, and cold indifference will subdue his country,—will prostrate the star-spangled banner of freedom—and write "*fuit Ilium*" upon the fallen Eagle. The 4th of July will return, but there will be no independence to celebrate;—it will be shouted forth in the bacchanalian song of the *drunkard*. Yes, sir, our country's freedom is at stake, if opposition is not waged against this destructive enemy. He is lowering round her destinies the clouds of destruction, and fettering on her infant limbs the chains of bondage, and therefore she should stretch out her arms to encounter his progress. Taken in the widest sense, he is more crafty than the Arab,—more cruel than the Scithian,—more tyranical than the Turk,—more barbarous than the Red-man of our forests,—and brings along with him a heavier destruction, than went with the Gauls into Rome, or the Danes into Britain.

Intemperance has a direct tendency to destroy the man in *every* respect. It undermines all the powers of the mind, and prostrates all the tender sympathies, and social feelings. It disarms him of his natural force,—brings along with it poverty, and distress,—and deprives him of the free, and unreserved confidence of his fellow man. It fetters the immortal mind,—enervates the soul,—and unfits him for service in any department of life. It tortures the conscience,—goes down into the depths of human depravity, and kindles all the fierce passions in an open insurrection against God, and man. It fills the mouth with "cursings, and bitterness," and hastens to a *dreadful* maturity, all the angry passions. The effects of habitual drunkenness upon the *character* and *destiny* of man are beyond a parallel; and the drunkard knows and feels it. When he looks upon his own palsied hands, and nervous system, his very soul bears testimony; and when he looks upon his trembling hobbling companions, he knows, and feels it. Yet he still clings to his bottle, 'till he loses sight of every principle of honor,—and dignity,—and plunges deeper and deeper in the oblivious wave, and slumbers *sober* in death. Once the milk of human kindness flowed through his veins,—the laws of honor, and decency dwelt upon his tongue,—and the social affections found a welcome home in his "heart's core." But lo! the destroyer came, and blasted every source of happiness,—dried up the fountains, that diffused joy, and gladness, around him,—and kindled up every wrathful element of depravity.

But it destroys the constitution. Those, who have analized the human system, and learned the effects, which alcohol produces upon it, have pronounced it injurious:—save in two cases, when it is doubtful. It generates disease,—ulcerates the skin,—and scorches the vital parts. It affects the liver, the stomach, and the lungs,—casts death through the heart,—boils along the veins,—riots upon the flesh, and marrow,—consumes the substance,—and affects whatever else, that is susceptible of pain, and disease, in the human system. It goes farther. It seals up the bible,—shuts out light, and truth,—blots out the Sabbath day, and dethrones reason,—lays in ruins the immortal mind,—sears his soul to adamant,—subjects him to the dreadful lashes of an angry conscience,—and launches him upon that headlong torrent, which thunders along down to disgrace. The effects of intemperance are well known. They come under the experience and observation of every man. Who does not know something of that moral darkness, which rests upon the habitual drunkard—that disgrace, which drives him, in his sober hours, from society? Who does not know something of that sottish wretchedness, that seizes upon him—that cold indifference to every thing that is noble, and grand, in the nature of man—in the character of God?

But the evil does not stop here. If it extended no farther, there would be some palliation. It diffuses itself, in *some degree*, upon all around. In that society, in which man is placed, he is surrounded by a multitude,—to all of whom he sustains relations,—who if they do not require the aid of his continued exertion, demand in the social intercourse an obedience to those laws of decency and honor which cement society. The drunkard violates these, and assimilates himself to the brutes. He shakes out the sheaf from the most lucrative employments, torpifies his own body, and cuts short his activity. What is an intemperate man—(that "Gothic scourge") worth to society. He is incapable of performing those duties, which are incumbent upon him as a moral, religious, intellectual, and social being. The drunkard is a dead weight to society. His example is great and extensive. Perhaps he may be a father. He gathers round him the affections and confidence of a dependent family. He has the formation of those principles, the cultivation of those feelings and emotions, which will follow them, so long as their souls breathe the breath of life. He mixes ingredients of suffering in their character,—whose consequences no human ken can descry. He creates the moral atmosphere in which they breathe, and fills it with the "dust and smoke" of pollution.

There is a principle of social communion in man, which, in its rapid participation of the feelings of others, seems to identify their interest: a principle, which no penance of solitude, or reverse of fortune, can efface. He will seek some congenial spirit, with whom he can exchange thought, and feeling; though it leads him to the most miserable connexion, that the wretched can form; where guilt is congregated with guilt in concerting plans of guilty co-operations. He breaks through this tie, and renders himself unfit to enter into any social connexion with his fellow man. The *confirmed* drunkard has ceased to care for himself, or his relations. Life is no longer a school, where, by fear, and foresight, he might be chastened into sobriety,—melted into sympathy. He stands released from being his own protector; or the ruler of his household. He is reckless of his own dignity;—the tyrant of his family:—and rifled of those virtuous principles, that could guard, or guaranty his own condition. He has locked up every virtuous feeling, and sentiment that could emancipate him from distress. He has suppressed every developement of nature, and devolved upon others *all* the cares and offices of humanity. He has given no play for the exercise of those feelings of mutual aid, which are nobly followed up by a resurrection of all the domestic virtues. There, sir, are *some* of the effects of *Intemperance*. It degrades the *whole* man—his *whole* nature; and leaves him reckless of his character, and destiny. "Wo unto them that rise up early in the morning, that they may follow strong drink; who continue until night, till wine *inflame* them!"

From the Philanthropist and Investigator.

AMERICAN SUTTEES.

What! Suttees in America? Yes: not exactly in the style in which widows are burnt, with their deceased husbands in India. No: that is an instantaneous work; but in our happy country it is a prolonged operation; and besides, it is not confined to widows, but is the high privilege of nearly all the fair females of America. And then, it is done in a very different way from conflagration, although vastly more excruciating. It is, however, done in a *fashionable style*, and is effected by a certain highly improved instrument, of modern invention, called in common parlance, a *Corset*.—This is the machine in which the fair forms of civilized, Christian Ladies are enveloped, and after passing through all the various tortures which it is capable of producing, they end their lives in a disease known mostly by the name of consumption, although there are various modifications.

A large number, it is computed, die annually in India upon the funeral pile, but then it bears no proportion to the *devotees of fashion*, in *this* country. Why, according to the best estimate I can make from my *returns*, I cannot calculate the destruction of females in the United States, by this single cause, at less than 20,000 annually!—It is not, however, the mere waste of life which is to be taken into the estimate of the magnitude of the evil resulting from this source. The loss of *health* is beyond all calculation, and I have *no doubt* that there is, at this moment, in the United States, more than 300,000 females, who are, in a greater or less degree, deprived of the proper exercise of their organs and faculties, by the effects of using the *Corset*: some, in the last stages of consumption, emaciation, and disease; and others in all the incipient stages of a course that must end in premature death. Indeed it is a *rare* circumstance to find a female of 25 years of age enjoying *sound health*. Astonishing! This must be a very unhealthy *climate* for ladies, or else there is some *other cause* which is highly deleterious. Mr. Editor, amongst my circle of female friends, which I am happy to say is numerous, I scarcely know of one, arrived at mature age, who is not suffering in a greater or less degree, from the cause I have named. And, Sir, I confess I feel *interested* in the proposition I am about to make, which is that there be formed

A Society for the suppression of Corsets.

I will not say whether this association shall consist of Ladies or Gentlemen, or both; but I am inclined to think that it will, as in the cure of Intemperance, be necessary to call in the aid of both sexes; for although it is not so great a vice, it is as great a physical evil, and its strong holds will be found quite as impregnable. But "nil desperandum," is the motto now-a-days, and since the glorious success which has attended the assault upon Intemperance, I think we need not hesitate to take up arms against the *Corset*, and whenever the work is commenced, I hope a second Hewit will arise, who, with astounding eloquence, will convince our ladies of the guilt, the folly, the misery, and the ruin of this fashionable, but destructive habit.

HUMANITAS.

OLDEN TIMES.

The following order issued by the General Court of the province of Massachusetts, in September 1639, shews that ridiculousness of costume is not peculiar to the present time.

"Whereas there is much complaint of the excessive wearing of lace, and other superfluities, tending to little use; but to the nourishment of pride and exhausting of men's estates, and also an evil example to others: It is therefore ordered, that hereafter no person whatever shall presume to buy or sell any manner of lace in this jurisdiction—and that, hereafter, no garment shall be made with short sleeves, whereby the nakedness of the arms may be discovered: and such as have garments, already made with short sleeves, shall not hereafter wear the same, unless they cover their arms to the wrists with linen—and that hereafter no person shall make any garment for women with *sleeves more than half an ell wide*—and for the present reformation of *immoderate great sleeves*, and some other superfluities, such as *immoderate great breeches, double ruffs*, &c. this Court has thought fit to suspend all proceedings respecting them, in expectation that the officers and members will speedily proceed against all such offences."

MORE HINTS TO PEOPLE TO MODERATE FORTUNE.

Early teach children to take the whole care of their own clothes. Talking will do no good, so long as their own carelessness is supplied by another's attention. Make them depend on themselves. In all probability, there will be times when care and anxiety *must* come upon them; at all events it is wise to prepare them for such contingencies. In this country we are too apt to let children romp and idle away all the time they are out of school, till they are fourteen or fifteen; and then, how soon the pitiful rivalry of fashion and vanity begins!

The fact is, children can be so educated as to take a pleasure in their duty; they can find enjoyment in usefulness; and is it not well that they should find their happiness in sources, over which time and circumstances have no power?

"Begin early," is the great maxim for every thing in education. A child of six years old can be made useful; and they should be taught to consider each day lost, in which they have failed to do some little thing for the benefit of others. The eager inquiries they make, whether they have done any good, and the innocent and gleeful pride they evince, when they receive assurance that they have, is sufficient proof that habits of usefulness are not naturally felt as bondage.

It is wise to keep an exact account of all you expend; even to a paper of pins. This answers two purposes. It makes you more careful in spending money; and it enables your husband to judge precisely whether his family live within his income. No false pride, or foolish ambition to appear as well as others, should ever induce a person to live one cent beyond the income of which he is certain. If you have two dollars a day, let nothing but sickness induce you to spend more than nine shillings. If you have one dollar, do not spend more than seventy-five cents. If you have but half a dollar a day, be satisfied to spend forty cents.

To associate with influential and genteel people, with an appearance of equality, unquestionably has its advantages; particularly where there is a family of sons and daughters coming upon the theatre of life; but like all other external advantages, it has its proper price, and may be bought too dearly. They who never reserve a cent of their income, with which to meet any unforseen calamity, "pay too dear for their whistle," whatever temporary advantage they may derive from society.

Self-denial, in proportion to the narrowness of your income, will eventually be the happiest and most respectable course for you and yours. If you are prosperous, perseverance, industry, and good character will not fail to place you in such a situation as your ambition covets; and if you are not prosperous, it will be well for your children, that they have not been educated to higher hopes than they will ever realize.—*Mass. Journ.*

AUGUST.

"Lift up your eyes and look on the fields, for they are white already to harvest."

This month is named from Augustus Cæsar, the second emperor of Rome. The Roman year originally consisted of only ten months, as appears from the last month December, or the tenth. March was originally the first month, and hence the fifth from it was called Quintilis, which was afterwards changed into Julius (or July) in honor of Julius Cæsar, as Sextilis the sixth month was changed into August.

Augustus Cæsar was the son to the sister of Cæsar who had adopted and appointed him his heir. In conjunction with Antony and Lepidus, he formed the Triumvirate, and after many contests and victories, became at length, the unrivalled possessor of the Roman empire. His reign was called the Augustan age. His love of peace, and his regard to literature, were remarkable. He united in his own person the titles of emperor, sovereign, pontiff, censor, tribune of the people, and pro-consul.

The month of August is celebrated as the harvest month, when the fruits of the earth are gathered in. The Saxons called it "Arnmonat, or barn month, intending thereby," says Ventegan, "the then filling their barns with corn." *Arn* is the Saxon word for harvest.

It is impossible to contemplate this interesting part of the year without being reminded of the preaching of the gospel, designed to gather souls to God. This is the harvest of the world. By the sacred influence of the Holy Ghost, the gospel ripens men for the celestial garner. How joyful was that season when, on the day of pentecost, so many were gathered to the Lord Jesus, as an *earnest* of the multitudes that would afterwards be collected by the ministers of the gospel in every age, till the time should be completed.

But the harvest teacheth us to look forward still farther, even to that joyful day when the fields will be indeed ripe, and the harvest of the earth will be reaped. What multitudes will be gathered to the Son of God, when he shall take to himself his great power! How beautiful will the earth appear when every kingdom, every clime, shall resound with the Redeemer's praises, and when the temples of the heathen shall be converted into temples of the *living* God, and of his Christ. Upon a scene so blissful, the mind does indeed delight to dwell? the soul is exhilarated, and the desire is excited and enlarged. The prophet gives a glowing description of the glory of the gospel harvest in *Isaiah* ix. 1. &c. Such a description as ravishes the mind, and inspires the prayer of the devout psalmist. "Let the whole earth be filled with His glory, amen and amen."

And are our thoughts led to the great judgment day, when the angel's sickle will gather all the inhabitants of the world to the bar of God? Solemn thought! Here in the same field grow the tares and the wheat. Some ripening for bliss, and others alas! for woe! This, my soul, is a thought that concerns thee. Happiness or misery will be thy eternal portion.

"Most awful truth, and is it so,
Must all the world a harvest know?
Is every man the wheat or tare!
Then for 'the harvest' O prepare;
For soon the reaping time will come,
And angels shout the harvest home."

To the mind that loves contemplation, a field of yellow eared corn is an interesting object. How many cold cheerless winds have blown on it, and caused it to droop. How often has the rain deluged and washed its roots! Yet the genial suns have cherished, and the kindly dews moistened it. At length it bends towards the earth, and invites the sickle to remove it from its exposed station, to a retreat where it will be preserved, and rest secure from harm. An emblem of the Christian. Exposed in this world to the storms and tempest of life, to the temptations of satan, to the scoff and ridicule of the world, he still experiences the protection and smiles of his Father, whose celestial dews nourish him, and whose presence cheers his heart, till at length ripened and matured for a better state, he comes to the grave like a shock of corn fully ripe; the body to be purified from corruption and sin, and the spirit to join the celestial choir of disembodied spirits in their eternal harmonies of praise to the Lamb that was slain. Who, who would not seek so glorious a rest—who would not renounce this vain and sinful world, for that which is full of substantial joy and never ending rapture?

A GOOD MAN.

There are some good men that are just good for nothing. Take them out of the sphere of profession, and they always flinch.—Require a little action, or pecuniary aid, to further some glorious object—they cannot—they have silver tongues; but God only knows of what metal their hearts are composed. I like the Christian that is always at hand,—*Lord here am I; send me.*

In keeping up a profession of religion, you meet with difficulties from without; in keeping up the power, you meet with difficulties from within; but hold on and be not discouraged; the pure in heart long to see God, and in a little time those longings shall be satisfied.